DISCOVERY UPON DISCOVERY.

In Defence of Doctor *OATES* against *B. W's* Libellous Vindication of him, in his *Additional Discovery*; and in Justification of *L'Estrange* against the same Libell.

In a Letter to Doctor *TITUS OATES*,

By *ROGER L'ESTRANGE*.

The Second Edition.

Latrant, non Loquuntur.

LONDON,

Printed for *Henry Brome* at the Gun in *S. Pauls* Church-yard, 1680.

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SIR,

THere is a horrible *Libell* come out against you, under Pretence of a *Vindication*; and it is so much the worse, for endeavouring to turn *another Discourse* written in *Vindication* of you into a *Libell*; and such a *Libell* too, as will not allow any *Good* that is spoken of you, to be *True*, nor any man that *speaks* it, to be *Honest*: But the most spitefull and audacious Circumstance of all, is the *Dedicating* of the affront to your *self*, and in such a *Stile* and *Way* too, that a man had better be *half-Gibbetted* then so commended; 'tis in such an *Abject*, *Beastly*, *Dawbing* way of *Flattery*. He says, y'are *bespatter'd*; and he goes such a way to work, as if he should wash you with the Reversion of a Glister, to make you clean again.

This Libell is Entitled, *An* Additional *Discovery of* Mr. Roger L'Estranges *his* Further Discovery *of the* Popish Plot, *wherein* Dr. Titus Oates, *and the rest of the Kings Evidence are Vindicated, from the aspersions cast upon them in that Pamphlet*, &c. *In a Letter to* Dr. Titus Oates, *by* B. W.

This Letter to a man in a Feaver might be pertinent enough, for it is so drowsy a piece, to arrant an *Opiate*, that if it had but come out time enough, the Old Poets should never have needed a *Mercurial Rod* for the Charming of *Argus*: And who knows but that this fame *B.W.* may be Hir'd to write the *Three Kingdoms asleep*, and a *Foreign Enemy*, in the mean while, to come in, and catch us *Napping*. And yet *this very Pamphlet*, Doctor, has had the Honour of *Your Countenance*: I would you had *Read* it before you had *recommended* it to: For, as the Case Stands, I have no other way of delivering either You or my Self from the Dint of this Venemous Paper but by exposing Some Remarks upon it, in a *Second Dedication* to the *Doctor*. You'l say perhaps, that I'm a *Saucy Boy*, *for Presuming to Dedicate any thing to* You, *without* Your Leave. But 'tis all a case to Me, whether *With* it, or *Without* it; for I have a Common Right with my Adversary, to the Liberty of this Application, as well the *One* way as the *Other*. Upon the Perusall of it, you will finde it to be *Miserably*

ſcrably Weak, and *Silly*; and yet *Inſufferably Abuſive*; *Jeſuitically Falſe*; *Scurrilouſly Rude*, and moſt *Diabolically Malicious*.

He tells you Sir, *Pag.* 3. *That you told* L'Eſtrange, *he was a* Papiſt, *and that he reported* You *for a* Fanatick; whereas neither *is L'Eſtrange* a *Papiſt*, neither did *You Say* he *was* one but only by *Hear-ſay*, and that you had been *told* he was a Papiſt. So that he charges you with ſpeaking a falſe thing, to the Diſadvantage of your Evidence in greater matters. But for This abuſe, he makes you amends in the ſame Page, by Comparing *L'Eſtrange* and the *Doctor* to the *Devil* and *our Saviour*.

I am ſure (ſays he a little after) *the* Unerring Rule *is, he that is not* With, *is* Againſt.

Now *This Gentleman*, (under favour) *is not Sure*; neither is *That Rule Unerring*; for there are *Deliberations*, *Suſpenſions*, *Neutralities*, in which Caſes, we are neither *With*, nor *Againſt*. If This hold for a *Maxim*, it is but a Natural Concluſion from *B.W's* premiſes, that Thoſe that are not *For* the Legall Order of the Church and State, are *Enemyes* to it, and to be lookt upon as Cankers in the Bowells of the Government. And again.

He Cites this Paſſage out of *My further Diſcovery*, Pag. 2. *He tells you as a friend*, (ſays he) *I have more Charity for One Moralll* Pagan, *then* twenty Hypocriticall Chriſtians. And in Reflection upon it (*Pag.* 4.) he has Theſe Words. *Indeed I have not learn'd this Diſtinction of a* Chriſtian *afore*; but *allways from the Woes pronounced againſt* Hypocrites, *in the Scripture*, *I took them not to be* Chriſtians. Now the meaning of it upon the whole, is This, That *L'Eſtrange* has more *Charity for Tully*, and *Seneca*, then for *Peters*, and *Bradſhaw*. But ſee his Goodly *Criticiſm* now upon *Hypocrite*: The *Scribes* and *Phariſees*, in *Propriety* of *Speech*, were *not* Hypocrites; and *Figuratively Speaking*, we have but too many *Chriſtians* that *are* Hypocrites; for *Hypocrites* in *Religion*, are only *Spirituall Stage-Players*. His next Citation is This. *I have a Naturall Veneration for the Government, and all that Loyall* [*to the Kings Loyall Witneſſes, and Preſervers of his Life*. Now he has thought fit to leave out theſe words [*in the Firſt place*; *with an Equall Horrour*, *and Deteſtation for all his Enemyes*, *under what Maſque or Form ſoever*.] And then he falls in again, *That I believe the Plot*; *as much of it as every Good Subject ought*; leaving out; [*as every man in his Right Wits can believe*.] Nay (Says he again) and pawne his Conſcience (which doubtleſſe is Large) *You do not believe more* of it.

Obſerve

Observe, First, that whereas *L'Estrange* says, he has *Naturally* a Veneration for the Government, He makes it a *Natural Veneration*, which in Nicety of Acceptance differs from the Other, as a *Common Principle* differs from a *Particular Bent*, or *Inclination*: As I have *Naturally* a Love for Musick: This Sounds much stronger then I have a *Natural* Love for it. And so to say, I have *Naturally* a Veneration for the *Presbyterian Discipline*, is quite another thing, then to Say I have a *Natural Veneration* for't. He tells you a little after, that *the* Plot *is in a great measure one of the things of* God; *and not rightly to be understood by meer* Natural men: Which is the grosselt Affront, perhaps, to the Kings Evidence, that has been yet Attempted. You will take notice, in his First Omission, that his Conscience flew in his face, upon that Latitude, of the *Kings Enemies, under what Masque soever*; And so he left it out. And then for the *Second Omission* of the Words, *As any man in his right Wits can believe*, he says nothing on't, for 'tis enough in all Conscience to believe so *much* of the Plot as none but a *Mad* man can believe *more*. Good Doctor observe him now in his Descant upon the *Quotation* abovementioned.

I am (says he) *of a quite Contrary Opinion; for I know you are of a sharper sight, Doctor, then to have your Judgment eclipsed with a Fogg.* So that *your sharpnesse of Sight*, is made the Cause of *his Contrary Opinion*. I do assure you, Sir, if you'l be so kind as to Read it, I'le put you up a Bill for him, when you preach next; for no Flesh is able to hold out long, at this Ridiculous rate. And yet when *Sense*, and *Grammer* fail, the *Malice* goes on still. Now here's *Another Jesuitism* for you Doctor. He tells you *that* L'Estrange *cannot believe what he does not, nor cannot*: which Expression, together with the *learned Instance* (as he calls it) *of Butter'd Turnips, he makes use of as a Reflexion upon* You; *because it plainly intimates your Evidence is as little to be credited, as that Assertion.* Now *L'Estranges* Words are these. *The whole Earth* (says he, *Pag.* 2. and 3.) *can never bring me to* believe, *or* to say *that I believe, That which I neither* do, *nor* can *believe*: *As the businesse of* Bedingfields *being alive again, or that I my Self am in the Conspiracy.* See, first, how he has *Falsify'd* the *Quotation* it self; and then let any body shew me the *Reflexion*. Why does he not *point* to it with his Fools finger, and say, *There 'tis*. But for a man to be hookt within the *Statute* of *dangerous Reflexions*, for not *believing* things *Incredible*, or for not *saying* that he *Does* believe that which he does *Not* believe; deal frankly with me, Doctor, Is it reasonable or not? But the Reader has the matter here before him, and det shift ty what he can make on't, beyond a Loyall Affection to the Govern-

ment,

ment, and the Inculcating of a Necessary Caution, in dubious, and Improbable Cases, in order to a fuller Discovery, and Eviction of the Truth: For otherwise *B. W.* shall cram me with *Tenne-Balls* and make me Swear they're *Sugar-Plumbs*, under pain of being Arraign'd by every little *Schismaticall Setter*, as *a Blaster of the Kings Evidence*; which is *L'Estranges* Case in this very Paragraph; where he's charg'd with *Affronting King, Lords, and Commons, the Lord Chancellor, the Bench, Jury, and Evidence, in his unworthy Reflexions, not to be* forgiven *or* forgotten. This is a Teizer, and probably of the Old stamp, he flies at the Throat so; and nothing but Blood will Content him. You see here Doctor what a Deduction he has made, and the Ground of it: And your Candour cannot but acknowledge the Inference to be *Folly*, *Rudeness*, and *Malignity* to a very High degree.

Mark now what *another fling* (as he calls it) *at the Doctor*, this *Wizzard* has found out. *L'Estrange has a Value for him, and believes him as far as he OUGHT*; now *B.W's* Quarrell is; that *L'Estrange* has not a *higher Value* for him, and that he does not believe him *further* then he *ought*. He pretends to be Scandaliz'd at *L'Estranges Equivocall meaning*; but the thing that troubles Him in *Truth*, is, that *L'Estrange* has *Worded* the matter so *cautiously*, that a *Republican Spy* can lay no *hold* on't. But pray'e read the *Context* to *This Citation*, Pag. 4. *It was never my Humour* (*as a* French-droll *has it*) *to commend an* Orator, *for an* Excellent Head of Hair; *or a man of* State, *and* Bus'ness, *for the Government of his* Beard; *or to spend three or four Pages upon such an Occasion as This, in* Flattery, *and* Panegyrick. So that *L'Estrange* (ye see) did *purposely* avoid the Temptation of falling into a Vein of *Servile Flattery*, by any pompous *Recitall* of your *Good Qualities*: And rather chose to tell you, like a Gentleman, (Short and Round) that he valu'd ye as he *OUGHT*. But this is *Heathen Greek* now to Him that is not verst in the true *Ayre* and *Stile* of *Good manners*. *L'Estrange* values the *Doctors Function* and *Character* too as he *ought*, as well as his *Employment*. Why does he not complain to the Bishops, that he mocks the *Ecclesiastical Order*, as well as to the *Doctor*, that he Abuses *Him*; for they are both equally concern'd in the same Period?

He Cites *L'Estrange*, Saying, Pag. 5. that *he's a Friend to Downright Dealing*; *to Liberty of Speech*; *an Easy Glasse*, *and an Easy Companion*. The *First*, he does not *believe*, he says, but the *rest* he *does*; (with a Bobb at the end on't.) And yet to many peoples thinking *L'Estrange* deals as *plainly* with *Himself*, and his *Brethren*, as a body

would

would wish. And for the Rest, it is so far True, that *L'Estrange* had much rather drink his Majesties *Health* in a Glasse of *Wine*, then his *Confusion* in a Dish of *Association-Coffee*; and that he's a Profest Enemy to all sorts of Sniveling Formalities whatsoever.

B.W. Proceeds now to certain *Scholasticall Distinctions* betwixt *Rogue*, and *Rogue*; and has found out an Admirable Invention for the bringing of *You*, and *Mee*, Doctor, to call one another *Rogues* by *Consent*; and to shew you Sir, how far you may call any man *Rogue*, without danger of the *Law*. His words are These,

He tells you, Doctor, *of your calling him* Rogue *twenty times*; *for which he* thanks *you*, *and* Forgives *you*; *but this is but a Coppy of his Countenance*, *and used as a meer shooing-horn*, *to draw on the Like likewise*, *of calling* you Rogue. *I know its a word you often use*, *and its Twenty to one you were Right*, Nineteen *of the* Twenty, *if not* all: *But it's not to be taken in the* Common sense *of the* Vulgar Usage *to a man of* vile *and* base Actions; *but as a differing Character of an* Adversary *to* yours *and* Others Evidence *in the great matter in question*. So that he has here made *L'Estrange* to be precisely *Nineteen Rogues*, and *Nineteen Twentieth Parts* of another. But then to make me amends, they are *Rogues*, you see, of *Quality*; that is to say, they are *Plot-Rogues*, *Sham-Rogues*, or some other of the more *Creditable* sort of *Rogues*. This Fellow has no Commission, I hope, to treat men of our Condition at this Course rate.

And a little further, he says, that because *Currs* hunt *Me*, I take the Freedom to *reflect* upon *You*; *slighting your Favours*, *and setting you at Defiance* (*Pag.* 4. of my *Further Discovery*.) Pray'e mind the Shifting, and Shuffling of this *Fanatical Jesuit*. My words are These. *There is no Design in this Paper*, *Sir*, *to bespeak your Favour*, *in case of any Imputation upon me*, *either for my* Words, *Actions*, *or* Writings; *for I defy Malice it self to charge me with any sort of Malevolence*, *toward the Church or State*. Now from my Defying of *Malice* in the *Abstract*, does he most abusively inferr my *defying* of the *Doctor* under that Notion: whereas any man that runs, may read my Intention to be This. *Here am I threaten'd*, Doctor, *with* Articles, *and* Impeachments, *by a Pack of Rascalls*; *and here am I at the same time*, making *Court to* You. *Do not imagine Sir*, *that This is to curry favour with you for your* Protection *against these Blood-hounds*; *for my Innocence will support me against the very Devil and his Angels*. Now this is so far from being a *Reflection* upon you, that it would imply a High Confidence in your Integrity, even if I should have so little Reverence as to *defy* you. For it would be as who should say; *The Doctor*

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can do me no Hurt upon the Square, and I'le trust his Conſcience, *for ſetting* falſe Dice *upon me.* And now what's the ground of all this Exception? Nothing in the world but *L'Eſtrange* ſaying, that *he has a great value for your* Function, Imployment *and* Character.

He picks another Quarrel with me for calling *the Deteſtable Plot*, a *MYSTERY*; as if it were a denial of the *Fact*: whereas I ſpeak only of the *Project* or *Contrivance*, not of the *Fact*; tho' after all this Diſcovery there's a great deal in matter of *Fact*, that lies yet in the *Dark*. And then he has a Bout with me for ſaying, that *it is no New thing, for a Popular Outcry in the matter of* Religion, *to have a* State-Faction *in the belly on't.* Whereupon he modeſtly acknowledges that *he cannot underſtand how* Religion *is concerned in the leaſt: Eſpecially the difference betwixt the Church of* England, *and the* Diſſenters *from it.* Now as to the *Plot*, We are told that *Religion* is the very *Root* of it: and for the *Diſſenters*, they have almoſt all Sorts of *Hereſies* among them; which I take to be matter of *Religion*. Beſides that we have our *Agenda*, as well as our *Credenda*; and our *Practical Caſes* relating to *Civill Obedience*, *Brotherly Charity*, *Peace*, *Order*, &c. wherein the *Diſſenters* do exceedingly differ from the Church of *England* in matters alſo of *Religion*. He has Another Touch at me, for *arraigning the Judgments of the Repreſentatives of the Nation in Parliament*, in ſaying, that *nothing was ever more narrowly Sifted, or more vigorouſly Diſcourag'd then This Conſpiracy*. And yet (ſays he) the neglect of it was *one* part of the Earl of *Danby's* Charge, which was not (again) without due Conſideration of *Authentique Proofs*, to make it good. But *bare Charges* are no *Proofs*; and 'tis well for me that they are not; for if they were, *B. W's* Libell would have hang'd me Twenty times over. But I am glad to hear the Dignity, and Prudence of That Aſſembly, ſo well ſupported; for the world is well amended, ſince the Houſe of *Commons* was Libell'd for *an Unanimous Clubb of Voters*; an *Infernal Regiment* of *Penſioners*: Since they were call'd a *Treacherous*, and a *Lewd Parliament*; and ſince a Reverend Divine told ſome of the Members to their Teeth, that *they were a pack of as Arrant Raſcalls as ever layd their Heads together*: And every day ſome Pamphlet or other to the ſame Tune.

There's a long Paragraph (Pag. 6.) which is only a Huddle of words, and not three Lines in the whole, for a man to make either Earneſt, or Sport of. The man is willing, Sir, to do you a Civill Office; but then he goes ſo Awkwardly to work, and with ſuch a deal of *Nauſeous*, *Fulſom Flattery*, 'tis half a *Vomit* to *think* on't. But

at

at last, after mighty pains taken to no end, he passes sentence upon *Intents* and *purposes*; and has found it out at the long Run, that *the getting of a small Reward for my Pamphlet, the vindicating of the Papists, and crushing of the Fanatiques, are the three Ends of my Scribling*. All which (do assure you Dr.) he speaks by *Revelation*; but gives you, in the Conclusion the hopes of making it out by *Demonstrations* to come: By my Troth, Sir, this is a strange Mortification for a man to be ty'd in good manners to bear all this Impertinence as if he were oblig'd to his *Persecutor*.

He begins his 7th *Page* with a *Flower*; and pray'e intend it. **But now warmly clad with These wonderfully Erroneous Considerations, that incumbered his Disturbed Brains, with the help of taking your Works to pieces; he had now fallen under such a Conception, from which the World might expect such a Product, as was expected from the Mountain; but you know that prov'd a Mouse.** This is nothing in the world but the water-Poets Nonsense turn'd into Prose: One *Line* more on't would make me call for a Bason.

In the next Paragraph, I am arraign'd over again, for a *Dishonourer* of the *Nation*, the *Governours* or *Government*, the *Protestant Religion*, and the *Kings Witnesses*: and all This for calling it the *allmost Inextricable Labyrinth of the Plot*. At the next word he makes half a *Jesuit* of me: and says *I vilifie the Doctor, under a Disguise of Friendship*: And *I think* (Says he) *he hath cause to rejoyce that he is not question'd for a Seditious Pamphleteer*. This Charge is founded, Doctor, upon my saying, that *none can fall foul upon my* Further Discovery, *without wounding* Your Evidence. This gives him occasion to deny your *Swearing* that the *Priests* and *Jesuits* herd with *Nonconformists*; and yet you tell us, how they contrived the late War, by inflaming Partyes; that they had their Instruments in *Scotland*, expresly to *Preach* to the *Disaffected*; and that *Blundel* did actually teach the youth in the City of *London*, *Treasonable*, and *Seditious Doctrine*. He says, *I'm in Wrath*, and speaks as if I doubted your Evidence concerning the *Pilgrims*, and the *Forty thousand Black-bills*; when my

 business

busineſs is to ſet before the People the Danger of that deſigne taking effect, if the *Prieſts* be ſtill ſuffer'd to lurk among the *Fanatiques*. And then when I ſpeak of *Infidells*, as of thoſe that will not *believe* this Mixture; he turns the word *Infidells*, into *Diſſenters*; and ſo makes a Slander of the *Propriety* only of the *Term*, Pag. 8.

Take notice, I beg of you Sir, how he poyſons all my Reſpects towards you; when I tell you that I have *Read*, *Conſider'd*, and *Study'd* you; and the Senſe I have of *the Roundneſſe of your Periods*, *the Luxuriancy of Your Invention*, *(where there is Scope for it) the Frankneſſe of your Stile*, *and the Harmony of Your Conceptions*. What is it that makes him call Theſe Expreſſions *Ironies*? but that he undervalues you, as if you were a perſon that had no ſort of Title to theſe Civilities. Nay, he will not ſo much as allow you the Common Faculty that Diſtinguiſhes *Men* from *Brutes*; that is to ſay, *CONCEPTIONS*: For *I know not* (ſays he) *of any Conceptions in all your Works*. He ſays, indeed, that *if you had made your Trade* of Living, *and getting Dinners by Scribling*; *or had you employ'd your Genius That way*, *if it had been in making a Play againſt your own Mother*, what work you'd have made with your *Syllogiſms* and *Coherences*, &c. This is ſome deviliſh Wipe, Doctor, if a body could but hit the drift on't: But for the Trade of *getting Dinners by Scribling*, 'tis the Honourable Trade of the Nation, from the *Prime Miniſter*, to the *Sub-Sizer*. And truly, Doctor, as the world goes, 'tis well if an Honeſt man can keep himſelf clear of the *Almes-basket*, or turning *Mendicant* from *door to door*.

Now he whips me up again for *Poyſonous Principles*, and *Frothy Strains of Wit*; with *Paper-Squibs*, audaciouſly *Traducing*, and *Flying in the Face* of *Governours*, and *Government*: and this is only for ſaying, that the preſent humour of *France* runs upon *Poyſoning*; the *Enemyes* of our *Government* altogether upon the Vein of *Plotting*. What's your Opinion, Sir, of theſe Inferences? To the buſineſs now of being a *Papiſt*.

I do not remember, (ſays he) Pag. 9. *one Authentique Proof*, *nor any other Rational Argument*, *yet produced by L'Eſtrange*, *that he is* not *a Papiſt*. Now *I* thought Sir, that *One* mans Oath might be as well taken for being *no Papiſt*, as *Anothers* for being a *Proteſtant*: And That Proof I have given for't. There was indeed a perjurious Race of men, that in deſpite of the *Late* Kings *Piety*, and *Practice*; *Declarations*, *Proteſtations*, and *Sacramental Profeſſions* to the Contrary, brought him to the *Block*, under the *Same* Pretence, where at laſt he deliver'd himſelf up a *Martyr* for the *Engliſh Communion*. But it is

not

not with the *Sacraments* of men of *Conſciences*, as it is with the *Oaths* of *Mercenaryes*, and the *Covenants* of *Conſpirators*, that look one way and work another. But ſince my hand is *in*, Doctor, I'le go a little farther with you.

I had the Honour in the late times, (and being Then in Exile) to paſſe a matter of Eight months in the Houſe of the Cardinal of *Heſſe*; where I was as kindly receiv'd, as if I had been at my own Fathers. I wanted neither *Invitations*, nor *Arguments*, to carry me over to the Church of *Rome*; beſides the Private Temptations of a *Hopeleſſe Intereſt* (as to the King) and a *Broken Fortune*. Now if I had been ſo eaſily diſpoſed to Truck my *Religion*, for *Mony*; (as the whole *Litter* of the *Town-Scriblers* will have it) I do aſſure you Doctor, I could then have made my Market. But after this Aſſertion of the Faith I was brought up in, I do declare to you, that I reckon my ſelf yet bound, as a *Chriſtian*, to entertain a Tenderneſſe for the whole Race of Mankinde. I abhor the thought of ſeeing men of any Perſwaſion *Worry'd*, for a bare *Appellation*: I ſhould reckon my ſelf a *Villain*, if *I* were not *Juſt*, and *Grateful*, even to many *Papiſts*; having in diverſe Extremities, receiv'd Offices of great Honour, Piety, and Humanity, from People of That Perſwaſion. Beſide that *Providence* was pleas'd to make *Some Loyall Papiſts* the *Inſtruments* of delivering my *Sovereign* out of the hands of Other *Proteſtant Rebells*. And yet after all This; *I* am not ſuch a Noddy, as not to ſee the Plot; though You may look further perhaps into a Mill-Stone, then *Another man*: But ſtill *I* diſcern enough on't, to make my heart ake. Pray'e forgive me this Digreſſion.

He blunders, in the next Paragraph, at ſomething, as if he would hint to the Reader that *L'Eſtrange* has plaid *Jack on both ſides*: Now in good truth, Doctor, I never had that ſhifting Faculty; and I dare Appeal to my moſt malicious Enemies to ſay that ever I falter'd in my Duty to my Sovereign, in any kind, or degree whatſoever. And I can ſafely affirm, that in *Thought*, *Word*, or *Deed*, I did never ſo much as *Countenance* any *diſloyal Pretext* toward his *Majeſty*. From This, he paſſes into a Rapture concerning the *Chriſtians* of *Antioch*; and for a matter of a Page and three quarters, *Doll Common* in her *Fits* was not half ſo wiſe as his Worſhip.

He takes me to task again (*Pag.* 11.) where I am commented upon, for ſaying *the Diſſenters from the Church of* England *cannot any way be ayding in a Reformation, but by their Prayers, and good Wiſhes, upon pain of Sedition.* Now certainly (ſays he) *as men, and Subjects under his Majeſties Obeyſance, the* Diſſenters *are as Capable, and Legal-*

by, of serving his Majesty in any such Commands, as any other men, or Subjects whatsoever. Now my words are These. *Put the Case that the Design strikes at all that call themselves* Protestants *in* Generall ; *as well* Non-Conformists, *as* Church-men ; *The* Dissenters *must yet range themselves under the Government, to Oppose it ; and without intermedling any other way too, then by their Prayers and Good Wishes, upon pain of Sedition.* So that the *Dissenters* are not excluded any *Publique Service*, but subjected to the *Rules*, and *Orders* of *Authority*, and not to Act beyond That Sphere, any otherwise then by their *Prayers*, and *good wishes* ; and the word *REFORMATION* not so much as mention'd in the Case.

But now Sir let me look to my self, for I *think* (says he) *no man in his Right wits will conceive* L'Estrange *knows what he says* ; and he wonders exceedingly that I should dare to tell you Doctor, that *Religion is a Spirituall Notion* ; And for *this Notion* he would have me to be *reputed*, and *legally judg'd*, *SEDITIOUS*. I am affraid that this worthy Gentleman takes *Religion* for a *Manufacture* : You will now do me a kindnesse, Doctor, to give me a Hint, upon what *Statute* I am to be Indicted for *Notions*.

To see now this Envious Creature again. I never give you a *kind word*, but I'me sure to have a *Lash* for't. *They are wonderfull things* (say I) *that you have done already ; and I am perswaded that you are yet reserved for more wonderfull things.* And This does the Malevolent spleen of *B. W.* interpret only a *Jeer*, and *Scoff*, in contradiction to the *Sense* and *Proof* of the whole *Nation* : And so he calls it a *Flurt at your Name*, to presage that *Time shall render your* Name *as Famous to Posterity* (Pa. 21.) *as your Virtue has made it to the present Generation.* Yes, yes Sir ; I do predict it over again ; that your Name shall be so : For this grand Revolution, wherein you have supported so Eminent a part, will transmit your Name to future Ages so long as there shall be any Memorialls Extant of the present Government.

He is at me again for *wounding and unworthily traducing the Wisdome, and Justice of the Governours of this Nation, by turning their Transactions in this affair, into meer* Sophisticall Ridicule. And this I get for saying (as he has translated me *Pag.* 12.) that *none in his Right wits should take you for no Friend to the Church of* England. And now Dr. 'tis your turn to be abus'd, for he says that it was *forreign*, and *remote* from the *Scope*, and *drift* of *your Evidence*, to give the *Sectaries* so great a blow, as I affirm that Evidence to have done : Which truely I take, to be little lesse, then *Actionable* ; for if a man shall be condemn'd in *damages* only for saying of a *Taylor*, *He's but a Botcher*,

because

because of the Loss it may cause him in his *Trade*; of much greater Moment is it, to disparage a *Divine*, in so necessary a part of his *Qualification*; to the hindrance of him in his *Ecclesiastical Preferments*. For *Fanaticism*, and *Church-Dignities* will not stand together. Now see Sir, what work he makes with my saying that *It is a matter of absolute Necessity to fetch these Plotters out of their Holds*. From hence, he concludes, that I would have all the *Dissenters* from the Church of *England* to be *destroy'd*, as *Plotters*: which is none of my Proposition; but only to put them to the *Test*, that we may *distinguish*, and *Separate* the *Priests*, and *Jesuits* from *Other People*.

He comes now to passe Sentence upon me, as a *Blaster* of the *Kings Evidence*, and a *favourer* of the *Conspiracy*, for supporting the *Truth* of *Your Testimony*, and the *Necessity* of *Proceeding Congruously* upon it.

His next advance is to my *Further Discovery of the Plot, from your Narrative, and Depositions*: He denies it to be a *Further Discovery*; but how and how, I am not able to comprehend. His *Latin*, his *French*, and his *Greek*; his *Nonsequiturs*, *Sentiments* and *Katexochens*; I can make a shift withall; but I am plaguily gravell'd still at his *English*. Pray'e do me the favour to help me out with it; And here it is.

But whatever there is further in that Pamphlet, but in truth its no further Discovery of your Discover'd Plot, but of his own it is, and what that is, What I have by my Observations already made, to that of Which part of this is in matter but Repetition, and of that of which I shall make to that which is New; I doubt not Doctor but Will give you full and Evident Satisfaction.

I should be very glad, Sir, to see this Clause unriddled.

It will concern me now I perceive to look about me; for *B.W.* sticks close to me for *calling the just Proceedings of the Authority of the Nation a Havock*, and saying, *after all this* Havock *made of the Papists*. I pray'e take notice, Doctor, that I have Solemnly expounded my self upon this poynt (Pag. 3.) *where Authority has past a Sentence there is no longer any place for Hesitation, or Demurre*. So that *His meaning*

is

is out of doors: And now give me leave to tell you *mine*: When *Goods* are *taken away* from *one* man, and either *given*, or *Sold* to *another*; when Books, good and bad, are swept away together; or disposed of contrary to the Direction of *Law*; This *I* call making *Havock*, and *I* make use of this word too with all possible Veneration to the Sacredness of Publique Justice. *I* must needs rectify one mistake in the next Paragraph, wherein *B.W*, (not for want of *Ignorance*) follows my *Printer*, and instead of *Indue* says that *the Priests will* Indure *all Shapes*: He gives me here a Lick by the *By*, for *Fiddling* to *Oliver*, and then pronounces that *without all peradventure* a *Discovery must and doth imply new Fact*; *otherwise it's no discovery*: and so infers that for want of *New Fact*, *mine* is not a *Further* Discovery. But by *B.W's.* favour, *one Discovery* leads to *Another*; as several other Discoveries have been superinduc'd upon the *Circulation* of the Bloud; and yet the matter of *Fact* still the same; as This *Additional Discovery* in a *Pamphlet* has produc'd a *Further Discovery* of the *Authour*.

Now bless your self Doctor, at *B.W's Amasement* (pag. 14.) *with what confidence* L'Estrange *dares write such things*: that is to say, *that That part of the Designe against his Majesties Life is broken to all intents and purposes, but we are beholden to you, for the Discovery of Other, and Further Plots, in defaming the King and Government, Subversion of our establisht Religion, and Disturbance of the Peace, so that our Deliverance is but half done.* Observe now, how *Jesuitically* this *Fanatique* has guelt this Passage, by leaving out These Words; so that [*unless the remaining and the still growing Difficulties and Hazzards be encountred with Timely and Effectual Remedies,*] the work of our Deliverance is but half-done; Beside the maiming of the Period throughout. Now am I to be *question'd* and *punisht* over again, for my Dislike of that which I call (*pag.* 26.) *a remote and undutiful Supposition of the Kings Death.* But I adhere to that *Dislike*; for it is our part to do all we can to preserve his Sacred *Life*, and not by the supposal of his Majesties *Death* to set Parties and Factions a *Fermenting*. And for This, I'me fetch'd up again, for giving the *Lye* to the *Representative of the Commons of the Nation*: This Fellow calls for *Justice*, as if he went a snip with the *Hangman*, for an old Periwig.

You cannot imagine Doctor, how it comforts me that I am now entring upon the 16*th* Page; where he takes it very ill to have the *Church-of-England-Members* clear'd of any hand, or Interest in This Plot; and to palliate the matter, *neither he, nor any man* (says he) *can say, that there was not members of the Church of* England, *on both sides*;

ſides, in thoſe unhappy Wars. Now, Doctor, I am Poſitive, that there was not *one Church-of-England-man* in the *Parliaments Army* (as they cal'd it:) For how ſhould it be Otherwiſe? when the *Order*, the *Diſcipline*, and the *Service* of the Church were wholly *Extinguiſht* among them; the uſe of the *Common-Prayer* made *Penall*; and the whole *Maſſe* of that Seditious Body was only a *Confederate Union* of ſo many *Schiſms*, to oppoſe the *Eccleſiaſtical Government*. It will not yet down with *B.W.* Doctor, that you have altogether clear'd the Church of *England*, and her ſons, from the calumny of being either mediately, or immediately guilty of this horrid Plot; and his *Reaſon* is, that you are *Impartiall*. It is not ſayd that you have *Spar'd*, bnt *clear'd* them, and ſo you have; in not *accuſing* them.

He reflects (Pag. 7.) upon my Contradicting my ſelf in my Computation of the *Numbers* of Papiſts; One while not above *One* to *three Thouſand*; *but now* (ſays he) *Tables muſt be turn'd upon Diſſenters* to *the Church of* England; *Then becauſe of ſome of the Diſſenters Scrupleſomeneſs in ſwearing, his Opinion, is chang'd*; *for now there is a great deal of Danger he ſays.* This man is no fair Dealer, Doctor; for my expreſſion is *three thouſand* to *one* in *Sight*: and then, the fewer they are that appear, the greater is the number, and conſequently the danger of them in their Retreats. This is not to preſſe a Totall Extirpation neither, as *B.W.* weakly and malitiouſly ſuggeſts; but ſome ſuch means of diſtinction as may rationally ſecure the Peace of the Government. He values himſelf much upon one *Argumeut* out of my own mouth. *Becauſe many of the Diſſenters will not take Oaths* (ſays he) *therefore There, the* Jeſuits *may hide themſelves*: *And ſo alſo, many of the* Jeſuits *will take the Oaths of Allegeance, and Supremacy, and ſo will the Members of the Church of* England. *If ſo, then what can hinder the* Jeſuites *to herd, and hide There.* The Anſwer to This, Doctor, is Obvious; They have not the *Means*, in *one* Place, for the gaining their ends, that they have in the *Other*; the *Rule*, and the *Forms* of the Church are *Stated*, and *Certain*; and there's no *Preaching*, but under *due Circumſtances* aud *Qualifications*: Whereas in *Conventicles*, they can take all *Libertyes*, and vent what Doctrines they pleaſe: the People being already prepared by the humour of *Separation* to entertain *undutifull Impreſſions*. All the remainder now amounts to no more then the *Fagg-end* of a *Narrative*; and a great deal of pains taken, Doctor, to tell you ſo particular a Story of Your own Tranſactions, as no Mortal can honeſtly pretend to know, but your ſelf.

You have had enough, Sir, I ſuppoſe, of the Stile, and Faculties of the Author of this Pamphlet, I ſhould be glad now to learn ſomething more particularly concerning the *man himſelf*: For this ſame *B.W.* may be *Cloven-Footed*, for ought I know; and the ſpirit of *ſlander* couch'd under thoſe two Letters. The beſt way to *underſtand* him, is to read him *backward*; as *Enemy* for *Friend*, and *Friend* for *Enemy*; *Truth* for *Falſhood*, and *Falſhood* for *Truth*: And This *Unciphers* him. One while I phanſy him to be a *Jeſuit*; for he's ſo damnably Cunning, that as he carries it, a body would think he had no more Brains then a Dormouſe. But then methinks, on the Other ſide, if he *were* one, You ſhould nave met him at *Madrid*, or *Salamanca*, Doctor, or ſomewhere elſe abroad in your Travels. I would you'd caſt a Figure for him, Sir, for *nothing but a Di-a-mond*, you know, *can cut a Di-a-mond*. And yet upon comparing this *Additional Diſcoverer*, with the *Marks*, and *Tokens* of a *Jeſuite*, as you have *deſcrib'd* him; I am half-perſwaded that *B.W.* may come to be found a *Jeſuite* yet at laſt. Do the *Jeſuites* change their *Shapes*? So does *he*: Are they *Cruel*, and *Sanguinary*? So is *he*. Have they their *Equivocations*, and *Mentall Reſervations*? So has *he*: And not only his *Own* neither, but he pronounces upon the Mentall Reſervations of *Other men*, and brings *Thought* againſt *Thought*, into *Evidence*. Are the *Jeſuites* given to *Scandalize*, and *Undermine Societies*? to *add*, and *Subſtract*, in the matter of *Truth*? Are they *Pragmaticall* in affairs out of their own Province? Are they *Officious* toward men of *Intereſt*, and *Power*? ſo is *He* you ſee. Are they men of *Addreſſe*, *plauſible Behaviour*, *Parts*, *Learning*? So is *Not* he. Now That's the difference, I conceive, betwixt *a Conventicle-Jeſuit*, and *Another*. He does all he can in the world to poſſeſſe you that he is *Your friend*, and *my Enemy*: And yet, upon the Iſſue, in deſpite of his Hearts blood, he proves himſelf to be *Your Enemy*, and *my Friend*. How can *That man* be *Your Friend*, that calls it *Abuſing* of you, to ſpeak *Well* of you? His very *Flatteryes*, are as *Childiſh*, and as *Cloying* as *Suger-plumbs*; there's no *Ayr*, no *Grace*, no *Vigour* in them; nay his very *Complements* are *Scandalls*. He treats you with an *Old-faſhion'd Legg* to a *Queen-Elſabeth Juſtice*; and he ſhall pay the ſame Homage to one of Your *Lacquays*, if you ſhould but ſend him to him of an Arrand. The poor wretch, in fine, is as *humble*, as the *Country fellow* that *asks my Lord Mayors Horſe Bleſſing*. What work Sir, does he make with the Reſpect I paid you in a *Former Letter*? he calls *That Letter* a *Mock*; but give me leave to tell you Doctor that *his calling* it ſo, is a *Libell*. I take upon me to affirm, that *Dr. Oates* is a *Canonicall*, *Orthodox*

Perſon;

perſon; but he'l have This to be an *Abuſe*, and ſo makes you a *Fanatique*. I ſtand up again, to advance the *Authority* of Your *Evidence*, and to *Improve* the *Uſe*, and *Reputation* of Your *Diſcoveries*. Now This is all *Jeering*, and *Flouting* with *Him*; as who ſhould ſay, upon the whole matter: *There's nothing in't. You Swear point-blank* that the *Prieſts* and *Jeſuits* haunt the *Conventicles*: and *He*, as audaciouſly on the *Other* ſide, *denys* it, and gives the *Ly*, *point-blank* to your *Teſtimony*. Pray e tell me, Sir, if you ſhould ſay now that *L'Eſtrange* is a very *Honeſt*, *Loyall Fellow*; and *B.W.* cry out that *the Doctor* Abuſes *him*; what Conſtruction could any man make of it, but that he takes *L'Eſtrange* for a *Diſaffected Knave*? Or ſuppoſe that any man ſhould ſpeak of *L'Eſtrange*, as a man of *Competent Senſe*; Is it not a clear caſe, that he that thinks him *Abus'd* in't, takes him for a *Fool*? But the beſt way of finding *him* out is to let him expound *himſelf*.

Wherefore I beſeech you, Doctor, do but obſerve, when the *ſmooth*, *Supple Humour* goes off with him, how *Magiſterially* he behaves himſelf, and how he *Grows* upon you: Under the Colour of a *Friend*, how he takes *upon* him, and plays the part of a *Governour*. He tells you what you are to *Think*, in *This* caſe, and what you are to *Do* in *That*: *How* to nnderſtand *One* Poynt, and *how*, *Another*: *Here* he *Spells* for you, and *There*, he *puts Together*: And all This, with the *Weakneſſe* of a *School-boy*, and the *Arrogance* of a *Pedant*. And what's his End; but to have it thought in the World, that you are Rul'd, and Influenc'd by *His Dictate*? But This is not the Firſt time that *other people* have layd Claim to the Reward of *Your Merits*. I loſt a Friend I'm ſure, my ſelf once, becauſe I would not Licenſe a *Book* for Another Perſon, as the *Firſt Diſcoverer of the Plot*. And it cannot be expected, that a man in your *Poſt*, and *Station*, ſhould live without *Envy*. But yet how far it may ſtand with your *Credit*, or *Good Liking* to ſuffer your ſelf to be *Cokes'd*, and thus *Impoſ'd* upon by every Little *Sir-Politique Would-be*, is ſubmitted to your Conſideration. In One word Sir, can any man be *Your* (or indeed *any bodys*) *Friend*, that has neither *Brains*, nor *Shame*, nor *Good manners*, nor *Good Nature*, nor *Truth*, nor *Honour* in him? This, I do aſſure you, Doctor, is the *juſt Character* of *my Antagoniſt*, if a body may meaſure the *Man* by his *Diſcourſes*.

It will be objected perhaps, *what does it concern* L'Eſtrange, *the* vanity *of this mans ſetting up for the* Doctors Friend, *and* Adviſer, *or how he behaves himſelf, in the Execution of That Office? If what the* One Does, *the* Other *thinks fit to* permit, L'Eſtrange *is but a Coxcomb for meddling*. (Nay and 'tis well if he ſcape ſo too) for he has been call'd

Rogue, *Rascall*, *Thief*, *Turnspit*, for much Lesse.) It must needs be acknowledg'd, Doctor, that what *You Two* agree upon betwixt *your selves*, is nothing at all to *me*; but by my Faith, Sir, when I come once to be represented to you as a *Papist*, *Plotter*, or *Enemy* to the *Government*; and to the *Kings Witnesses*; *This touches my Copy-hold*; and 'tis well for me that I'm fallen into Good hands; for such an Information, given to a man that would have ventur'd an *Oath* upon *Hearsay*, might have been as much as my Neck's worth.

But 'tis a double Happyness to me, *First*, that *You believe* nothing of all This; and *Secondly*, that *he proves* as little: for he cannot pitch upon any One Line in the whole Pamphlet, and say, *This is the point I'le Charge him with.* But when he has flutter'd, from *One Surmise*, to *Another*; *Falsify'd* my *Sentences*, taken up here and there a word by *Snaps*, and left the *Connexion*, *behind him*; he is yet forc'd at last to fly from the *plain*, and *Genuine Sense* of my *Expressions*, to the *Mysticall Possibility* of *Another Intention*. Make it your own case, Doctor: Suppose I should see you upon your knees at the Sacrament, and tell some body, *Look ye: now is that Damn'd Doctor making a contract with the Devil*: Or that you should see me (tho' with all the Devotion imaginable) poring upon the *Four Evangelists*, and cry out, *do ye see that dogg* L'Estrange? *Now is he turning the History of our Saviour into* Burlesque. Why where's *Christian Charity* at This rate? what becomes of the *Common Methods* of *Intercourse*, and the *Faith* of *Human Society*; If when a mans *Words* are *Open*, and the *Construction Obvious*, his *Heart* shall be torn out of his Breast, for *Another Meaning*? *The Sun shines*; that is to say, *'Tis Midnight: Wee'l make him a Glorious King*; that is to say, *wee'l cut off his Head.* This is a *Fanaticall figure* Sir, and of no account among the *Orthodox*. And yet upon such grounds as These, am I most zealously recommended, by *B.W.* to your Care Doctor, *to see me hang'd, drawn and quarter'd*, in time Convenient.

You will see at large, Sir, in this Angry Tract of his, that as the Gentleman has render'd *me* to be *Your Enemy*, under the *Masque* of a *Friend*, he is no lesse *My Friend*, in the *Shape* of an *Enemy*. *First*, he's an *Incomparable Foil*; such a *Setter-off*, that when you come to compare us, I'le leave You to be the Judge, (and I'me sure you'l not spare me) if *even L'Estrange* himself be not an *Angell* to him. Now and then, 'tis true, he stumbles upon a *Right number*, or *Person*; but the *Nominative Case* and the *Verb* are *Mortall Enemies* with him. *Secondly*, the whole piece is but *One Grin*, from *End*, to *End*; without ever *fastening* upon any thing; and at last, he *proves me* to be

Inno-

Innocent, by *proving*, with much labour, that he *cannot* prove me to be *Guilty*. *Thirdly*, his *Frauds*, and *Fallacies* are as *Palpable* as *Egyptian Foggs*; so *grosse*, they may be *felt*: Which does but all serve to Illustrate *My Integrity*, and *Credit*. If *These* be not the Offices of a *Friend*, pray what *are*? And then all is perform'd too, in such a way of *Gravity*, *Weighing* (forsooth) *Considering*, *Pondering*, and *Advising*, at such a Supercilious Rate; a body would have thought he had had the whole *Councell of Trent* in his *Belly*: And yet at length, when he comes to *Open*, out comes just nothing but *Gall*, and *Clamour*. Pray'e advise him Sir, if he falls in your way, to be *modest*, and *Temperate*, and not to bear so hard upon *a poor decayed Gentleman*, (as a learned Author has it in his *Courant*) *that lives by his Fingers End*. Consider, Sir, It has been your own Case; and yet you see the Advantages that many times attend *Resolution*, and *Industry*, under the Blessing of a *Propitious Fate*. We are all of us the *Sport* of *Fortune*. She *Raises* from the *Alms-Basket*, and *casts down* into the *Dungeon*; She sets *Beggers* a *Horse-back*, and turns their *Masters afoot*; She brings *Princes* to the *Block*, and advances *Traytors* to the *Throne*; She gives *Money* and *Credit* to those that *wanted* it; and *takes* from those that had it in *abundance*. And thus the World Rolls, as her slippery Ladyship pleases.

It is cast in my Teeth, I know, at every Turn, that *I write for Bread*; which is either *True*, or *False*: If *True*, it is one of the fairest Pleas that a man can have for *Scribling*; Provided that he governs his Pen by the Measures of *Conscience*, and *Duty*: And within That compasse I have allways contained my self. And yet I cannot admit *that Pinch* to be a *Truth* neither; without some Reflexion of *Scandall*, and *Ingratitude* upon the *Government*; As if after allmost *Forty years inviolate Loyalty* and *Service* to the *Crown*, I should live to see my self thus deserted at last. Now if This Reflexion be *False*, and *groundlesse*, it is but a *poyson'd Arrow* out of the *Same Quiver* that has allready furnisht mischief abundantly against *My Superiors*: And *This Calumny*, or any other, that *Malice it self* can invent, touches me no more then if they should report that you and I, Doctor, had chang'd Heads.

But give me your Pardon, Sir, tho' I am not at all Disturb'd, by the Common Clamours of the Vulgar, that draw in *Contagion* with their very *Breaths*, and then *blow it about again*, till the *Disaffection* comes to be *Epidemicall*: I cannot yet, but as a *Friend* to the *Kings Evidence*, (in despite of all Unkindnesses) I cannot, I say, but be in some degree *Sensible* of *Your* Joyning with the *Multitude* in that

Popular Contempt. And this is more for *Your* sake (I assure you Sir) then for my *Own*; for it is not a *Generous Return*, toward a Person that has render'd you those Offices which (without Vanity) I have done. And truly I should take it very *Ill* from you, in your *Personal*, if it were not for the *Reverence* I bear you, in your *Politicall Capacity*. And yet the case is hard, at best; taken with the *Aggravations*; That is to say, from the *Kings Witnesse*, and a *Divine*, to a Person of my Known Affections to the *Church*, and *State*; from the *Doctor*, to his *Country-man*. But I'le carry it no further. The *Oates's*, and the *L'Estranges* are two Names very well known in *Norfolk*. So that I shall not need to tell you, Doctor (being your Country-man) that I am a *Gentleman*; beside, that I am to presume You, Doctor, to be Read as well in the *Heralds*, as the *Schoolmen*.

It is a long time, Sir, that you have done me the Honour to mention my *Name*; and still with *Rogue*, *Rascall*, *Villain*, *Papist*, or some such Mark of your displeasure along with it: Now These are Terms which *B.W. distinguishes* from Reflexions upon *Persons*, or *Qualities*, and imputes them only to an *Impetuous Fervor*, of *Zeal*, that transports you, *impartially*, & without *distinction* into *those Freedoms*; So often as difference of *Opinion*, upon the Main, happens to be the thing in *Question*; Now I know very well that when a man's Tongue has got a Habit of walking One way, he can no more forbear *speaking* what comes *Next*, then *spitting*, for 'tis only matter of Courtesie. And I do absolutely discharge you, Sir, of any *Malicious Intent* toward *me*, in the Heat of That Language; upon this presumption, that it was all grounded upon the *Mistake* of My *Principle*, and an *Opinion* that I did not stand right, as to the matter of the *Plot*, without any *Malignity* (as I said e'en now) either to my *Quality*, or *Person*. Nay I have heard you my self (in Confirmation of *B.W*'s. Remark) frankly, and openly affirm that *Laud* (the *Martyr*) was a *Rascall*, and a *Traytor*; *and that ere long you'd tell the World as much in Print*. And what was all this, but still the *Impulse* of a *Transcendent Zeal*, upon a full belief that the *Arch-Bishop* was a *Papist*? But who can tye up the *Winds*, or set *Limits* to the Dictates of a *Boundlesse Spirit*? I have heard of a *beyond-sea-Divine*, (a Strenuous Asserter of the *Romish Communion*) that would familiarly run thorough *whole Royall Families* of *Protestant Professors*, by the Names of *Rogues*, and *Bitches*.

Well, Sir, let it be granted, (for Peace sake) that I am *that wretched fellow*, *that Pittyfull Rascall*, *that Scribbles for Bread*, as you were pleas'd, in Great, and Reverend Company, but upon *Good-Fryday*-

Fryday-laſt, to call me. (I could wiſh This had rather fall'n out upon a *Shrove-Tueſday*, for *Good-Fryday* is not a proper day for ſuch a piece of *Maſquerade*.) Why faith, Sir, Bleſſe your ſtars, that you your ſelf are ſtruck into a better way; and leave me to the Liberty of taking up what fair Employment I think fit for an Honeſt Lively-hood. Where's the *Hurt*, or the *Shame* of This I beſeech you; if I can make a ſhift by this means to do my *Duty*, and my *Buſineſſe*? I know there are more *Expedite*, and *Beneficiall* ways of Thriving in the World, if I could but bring my Conſcience to *Bear*, as *Juggling*, *Treppaning*, *Croſs-biting*, *Canting*, *Swearing*, &c. But alas, Sir, I am *Old*; and for a man to begin late, and go to the Devil before he has done his Jobb, would not do ſo well. Alack, alack, Sir! what can a man get by a Snip in a poor Pamphlet of 4 or 5 ſheets of Paper? No, no, Doctor, 'tis your *Narratives*, that Sweep all. Thoſe are the *Swingeing Coppies*. I heard you ſay my ſelf once, that you loſt 500*l*. at *One Bout*, by having your *Narrative* Printed upon you. Now your *Narrative* was preciſely *Nineteen ſheets*. And I am aſſur'd that you have Six hundred more at this Inſtant, Ready for the *Preſſe*; which in Proportion will be worth to you, *Sixteen Thouſand ſeven hundred* and *ſeventy pounds ſix ſhillings* and *eight pence*, within a Fraction. Nay, 'tis *Forty Guinnyes*, the bare *ſigning* a *Narrative* of *Another mans Writing*. But Doctor, that I may not be behind-hand with you, in *Confidence*, and *Freedom*, I do really *write* for my *Bread*; and which is more, for my *Head* too, into the Bargain: Nay, upon my Soul, according to my Eſtimat of the Caſe, I write *My Part* for the very *Bread* of my *Maſter*; and to ſhew the people the Snares that are laid by *Anabaptiſts*, and *that Brood*, (as well as *Papiſts*) for the *Government*. You ſee, Sir, what an *Out-cry* this ſame Little *Fanatical Faux* makes about *my Further Diſcovery*; which only adviſes the plucking of the *Prieſts*, and *Jeſuits* out by the *Ears*, from among the *Conventicles*; where *your Teſtimony*, and *Depoſitions* have *Lodg'd* them. And this is done too with as much *Reſpect*, and *Honour* to your *ſelf*, as any man *Can* pay you, that Scorns to *Flatter* you: And with a moſt *Dutyfull Paſſion* for the well-fare of the *Nation*. But on the *Other* hand; tho' every day brings forth Multitudes of *Poyſonous*, *Seditious*, and *Schiſmaticall Libells*, that ſtrike at the very *Root*, and *Branches* of the *Government*; *This Officious Zelote* (I'le Warrant you Sir) is as blind on That ſide, as a Beetle. The *Kings Authority* may be *Invaded*; his *Perſon Lampoon'd*; the *Clergymen* Themſelves *affronted*, as well as their *Function*: As at the *Eſſex-Election*, and elſewhere: And here's no Libelling taken notice of in

These Cases. But if a man puts in a Sober, and a Moderate Word another way, presently the *Plot*, and the *Kings Witnesses* are *Tope* upon him. *The People may Remove wicked Kings* (says One) and what says the Author of the *Free-holders Choice? I believe* (says he) *Good Father* Jacob *had a Foresight of these Sons of* Levi, *when in his Last Will and Testament he left them a* Curse *for a* Legacy, *instead of a* Blessing. *And if the whole world were now to make their* Wills, *all but* Knaves, *and* Fools *would do the like.* Here's no threatening of men with *Parliaments*, or Arraigning of them for *Traytors* upon *These points*; which does evidently shew a Designing *Partiality*, and *Disaffection*. And after all This, I am so far from questioning the *Plot*, that it strikes me with horror, the Apprehension where it will end. But still give me your pardon, Sir, if I reckon it to be worth the care of the Government, to *discourage* and *Suppresse Treasonous Principles*, as well as to *punish Treasonous Practises*: For *Thought* is but the *Root* of *Action*. I would have the Conspiracy sifted to the Last man; but yet that which is found *Criminall*, on the *One* hand, I would not have it expos'd to the *Multitude*, as *Lawfull*, as the *Other*: For it is much more dangerous to have the *People* possest, that such or such an *Ill* thing *may* be done, then *Privately* to contrive the Doing of it.

We shall now Sir, if you please, put all the *Rogues*, *Rascals*, *Villains*, *Sauce-boxes*, *Papists*, *Turn-Spits*, *pittifull Fellows*, and *Scriblers for Bread*, upon the account of an *Exuberant Zeal* in matter of *Conjecturall Opinion*. But when you come to matter of *Fact*, (if I may be so bold Sir,) you should really do well to be a little Tender: As when you were pleas'd to say *Positively* the Other day, that *L'Estrange* was one of *Nolls Fidlers*. The businesse was, *He came in once in the middle of a Consort, where I was playing a Part; and that was all.* Now This is a great Scandal to me, Sir; and you must allow me to tell you in your *Personall Capacity*, that the *Aspersion* is as *false* as *Hell*; But I have nothing to say to you in your *Political Capacity* but with *Submission*, and *Respect*. For it is *Doctor* Titus *Oates* that *defames Me* in This Particular, without aspersing the *Kings Witnesse*. So that the *Falshood* of the *Person* does not at all Invalidate the *Strength* of the *Evidence*. Pray'e Doctor take into your Consideration how great a Sufferer I am render'd by This Slander: For it will be understood, either that I went over to *Cromwell*, to betray the *King*: Or else I must be taken to have pretended my self reconciled to his Interest, and under That Colour to *Swear* and *Abjure* to the Pit of Hell, for the gaining of some other Point. As to the making of me a *State-Rogue*, That would have been pardonable yet, if you had not made

a *Fiddling-Rogue* of me; a *Common Statute-Rogue*. Why, Doctor, how shall I have the face to shew my self in *White-hall* again, under *This Character?* What will People think of *L'Estrange* at This rate? especially having the Authority of the *Great Witness* of the *Nation*, for the *Credit* of the *Report*. But *Infallibility*, Sir, in matter of *Fact*, is a point that the Church of *Rome* it self could never yet be brought to swallow; so that a man may contradict some of your Mistakes, without any *Offence* at all, either to your *Testimony*, or *Doctrine*.

You were pleased at the same time Sir (according to your wont) to enlarge your self upon some other *Loose Topicks* too, concerning mee; and with so little regard, either to *Candour* or *Caution* in your *Reports*, that really, Doctor, I should chide you, if I durst, for *defaming the Kings Evidence*: And, under favour, it is not well done to take up *Infamous Stories* upon the High-way, and vent them again presently for *Positive Truths*: especially for a Person under your Circumstances, the Credit of whose Testimony does so much import the Nation. The *Subject* being *Clamour*, and *Reviling*, was in it self a very unfitting Theme for a *Church-man*. But for a *Divine*, upon a *Good-Fryday*, after a *Passion-Sermon*, and in his *Preparatory* for the *Solemn Festival* of *Easter*, to abandon himself to such an Impotence of *Outrage*, without either *Ground* or *Provocation*, and in so *venerable* a *Presence* too; (I need not tell you where Sir) nor, as I am a Christian, did I come to the Knowledge of This directly or indirectly from any Member of the Family.) Why will you suffer a violent Passion to carry you thus beyond all bounds of *Decency* and *Consideration?* It takes away your *Reason*, Doctor; and in these Fits rather then not do *me* a *Mischief*, you care not what you say: For you do no more believe me to be as you have represented me, then I believe you to be the Ghost of *Thomas Aquinas*. I have not deliver'd one syllable here, without a due Respect, both to *what* I *say* and to *Whom* I *speak*: and if every Particle in This paper should be put to the Torture, to force an Evidence from it against the *Author*; 'tis no more then I look for. But so secure am I in the *Conscience* of my own *Integrity*, and so well satisfi'd in the *Title* I have to the *Common Right of defending my self*; that I am not at all sollicitous about the Event of This Freedom. And to shew you that I have not enter'd rashly upon This Undertaking, I'le give you a clear prospect of my Thoughts upon the Question, with submission to be better inform'd, where I'm mistaken.

You cannot but observe, Doctor, that the stresse of *B. W's.* Charge upon

upon *L'Eſtrange* lyes with its whole weight upon *Theſe Four Points*, viz. that he *Favours* the *Papiſts*, *Leſſens* the *Plot*, *Diſparages* the *Witneſſes*, and *Arraigns* the *Government*: And all this ſerves only as a *Common-place to work* upon, when any man is to be render'd *Odious* to the *People*: For 'tis a thing *eaſily ſayd*, *greedily ſwallow'd*; of *Violent Operation*, and *hard* to be *diſprov'd*; which is a very great diſadvantage, when a man comes to be arraign'd for his *Thoughts*, without any *poſſibility* of *clearing* himſelf. It is a thing that extreamly *Confounds*, and *Miſleads* us in This Affair, the Governing of our ſelves by the *Common Forms* of *ſpeaking*, and according to the *Vulgar underſtanding* of the matter in hand. As for the purpoſe; we make a Favourer of the *Plot*; a Favourer of *Popery*, and a Favourer of *Papiſts* to ſignify, for the moſt part, one and the ſame Thing: And 'tis no matter which comes out Firſt, when we would throw Dirt at a man: Whereas in *Truth*, and *Equity*, there is a great difference, betwixt them; as will better appear by taking them apart, and diſtinguiſhing the One from the Other.

By the *Papiſts* is properly intended the *whole Party* among us of *That Perſwaſion*. By *Popery*, the *Opinions*, or *Religion* of That Party. By the *Plot*, is to be underſtood, the *Conſpiracy*; which is a *Third Conſideration*, ſeparate from the *Other Two*. So that a man may be a Favourer of the *Plot*, againſt the *King* and *Government*, and yet an *Enemy* to the *Opinion* of the *Papiſts*, and to the *Party*; For we ſee, That the ſame Deſigne has been formerly *Carry'd on*, and *Executed* by men of *Oppoſite Judgements*. And likewiſe a man may have a *Kindneſſe* for the *Opinion*, and yet be an *Enemy* to the *Plot*; As (in Deſpite of Detraction) we have ſeen many Inſtances. And Laſtly, a man may have a *Tenderneſſe* and *Charity* for the *Party*, without Leaning at all to the *Opinion*, and with a perfect *deteſtation* of the *Execrable Confederacy*. [Well Doctor, but you will tell me that This *Popiſh Plot* is a *Complicated Plot*; and not barely a Plot upon the *Government*, but a *Plot* alſo ſupported upon *Popiſh Principles*, and carry'd on by a *Popiſh Party*, for the *Extirpation* of the *Proteſtant Religion*. It is not Sir, to extenuate the *Guilt*, and the *Foulneſſe* of This *Plot*, if I tell you, that the *Fanatical Revolution* matcht it in every *point*. There was, *Firſt*, a *Confederacy*; and then, a *Deſign* layd: a *Change* of *Government* reſolv'd, the *Lawfullneſſe* of it *Debated*, and *Aſſerted*; and the *Inſtruments* that carry'd it on, were the *Fanatical Party*: And all Terminated in the *Suppreſſion* of the *Proteſtant Religion*: That is to ſay, if the Church of *England* was *Proteſtant*: Or if *Otherwiſe*, and if they that *deſtroy'd* This Glorious Church were *Proteſtants Themſelves*

ſelves, from ſuch Proteſtants good Lord deliver us. But you will ſay, Sir, that Prelacy, Ceremonyes, Habits, and ſet Forms of Prayer are not to be accounted matters of Religion. I beſeech you, Sir, what Religion is there in a Meſſe of Porridge; or in looking out at the Window to ſee what a Clock 'tis? And yet I take it to be a very materiall Tranſgreſſion in point of Religion, to throw That Porridge in the face of my Father, in the One caſe, or to refuſe upon his command, to look out at the Window on the Other. For Religion conſiſts in Doing, as well as Believing, and in the Conſervation of Unity, and Order. The Reſemblance betwixt the Face and the Glaſſe, is ſcarce liker then theſe Two Caſes; and I do not know why the ſame way of Reaſoning may not hold as well too, upon things ſo agreeing betwixt Themſelves. The Popiſh Plot is Impious, for ſo much as concerns the deſtroying of the King, and the laying of the Nation in Confuſion, and bloud; And ſo was the Schiſmaticall Plot too, And This is a poynt that all men, even of all Perſwaſions in Religion; that have either Honour, or Brains will eaſily accord. But you'l ſay that This Plot is prov'd by Witneſſes, and Judgments; and give me leave, Doctor, to tell you, that the Other was alſo prov'd, by Fact, and the Final Execution of a Fore-layd Deſign. Well, but you'l ſay Sir, that the Jeſuits Principles are Bloudy, and Dangerous: As That of Keeping no Faith with Heretiques; and the Doctrine of Abſolving Subjects from their Obedience to ſuch Princes. Theſe are Helliſh Poſitions 'tis true; but in the Hiſtory of our Late Troubles, and in That of the Kirks Proceedings in Scotland, you'l find theſe Maxims taught in the very Schools, and Pulpits; Nay, and warranted too, by the moſt Eminent States-men and Divines: and not only ſo; but authoriz'd by General Aſſemblyes, and the Votes, and Declarations of a Mock-Repreſentative of the Commons of England. Nay and it went further yet; for all theſe diabolicall Illuſions were put in practice. They ſought the Lord, for a Complement of the Wickedneſſe; they put the King to Death, as by a Revelation; and glory'd in the thing done, as a favourable Diſpenſation of Providence. Once again, Sir, There were none but Papiſts (you'l ſay) in This Plot: there were none but Schiſmatiques in the Other; ſo that you ſee the ſtreights of the Church of England, betwixt theſe two Extreames; and the Danger is as mortal on the Right hand as on the Left. And give me leave to think Doctor, that as the Danger is Equall, ſo the Affliction is much bitterer, from thoſe of our Own Family, then from ſtrangers; the Prophet Dævid himſelf ſeem'd to ſtagger a little under the weight of it: If it had been an Open Enemy, he could have born it, but to be wounded by Thoſe, with whom he had taken Counſell, and

walkt in the House of God as Friends; This was the almost Insupportable Aggravation of his Calamity. In fine, both *Plots*, and *Parties* were Influenc'd alike by *Fallacies*, and *Impostures* both in *Religion*, and *State*.

From *This Parallell*, if you please Sir, I will proceed to an Application of what is *Past*, to our *present Use*, and *purpose*. I could wish that every man that had any part whatsoever in the promoting, inflaming, or upholding of our Late Troubles, would now upon This Occasion lay his hand upon his Heart, and tell his Story: What a variety of *Errours* and *Corruptions* would This Tale, truly told, afford us.

Alas, I was but young (says one) *and meerly drawn in; I meant no more Hurt to the King* (God knows) *then to my own Heart*, cries Another. *They told me the King was gotten into the Papists hands, and that they only intended to bring him back to his Parliament: But when I was once* In, *there was no getting* out again. *I never thought* (says a Third) *that it would have gone so farr; but I should have been well enough content to have seen some Grievances Redrest. One had a* Father, *or a* Son *on the* Kings side, *and he took the* Other, *to save stakes.* Some were frighted into the Cause by Stories of *German Horse*, *Massacres*, &c. *I was in the Parliament-quarters, and my Estate must have gone for't, if I had not comply'd. One* had a good *Office*, a *Benefice*, or an *Estate* to lose; a *Family* to provide for; *Another* had a *Court-grudg*, and took his *Revenge*, or fought only for *Pay*, as a *Soldier of Fortune*: And at This rate people were hookt in, some through *weakness*, but with *good Intention*; Others, by *Interest*, *Fear*, or *Misguided Conscience*, and not one man of a Thousand that Acted Originally, against the Government, either by *Malice*, or *Design*. I would have these people that have been thus seduc'd themselves, soberly to reflect upon it. We are all of us Flesh and Blood alike; why may not *Other* men be misled as well as *we*? Or why should we grudg *Others* the same measures of *Tenderness*, and *Remission*, that we our selves have received. Well, but those are *Papists*; and the Other are *Schismatiques*. The *Papists* are men of *dangerous Principles*, and so are the *Fanatiques*; but then *some* of the *Dissenters* are better then *Other*; and so are *some* of the *Papists*. If the *Papists* lie under the Lash of the *Law*, so do the *Non-Conformists*; and in short, *This Plot* (we hope) has *miscarry'd*, the *Other succeeded*; and yet only the *Exorbitant Murtherers* of the *King* were singled out for *Exemplary Justice*, and all the rest of the *Criminals*, and *Common Actors* in the *Rebellion* were pardon'd in the *Conspiracy* that took *effect*. Now let me ask you,

Doctor,

Doctor, if you would have the *Innocents*, *Men*, *Women*, and *Children* promiscuously exposed to more *Rigour* in the case of a *Plot* that is *disappointed*, then the *Nocents* were on the *Other hand*, where an Unparalleld Rebellion took place. Give me leave now, Sir, to put a question; not to the *Reason*, and *Equity* of the *Thing*, but to the *Conscience*, and *Modesty* of the *Men*: For let the *Prosecution*, on the part of the *Government*, be never so *necessary*, there may yet be some Regard had to the Circumstances of the Prosecutors. I would have those men, I must confess, that have been so *Frankly* pardon'd, *Themselves*, (even for the *Consummated Destruction* of *Three Kingdoms*,) be a little Tender in pressing an utter *Extirpation* of an *Entire Party*, because of a *Conspiracy*, among *Some Particulars* of *That Persuasion*; and a *Conspiracy* too, that is crusht by *Providence*, in the very *Egg*. What would you think on't, Sir, if you should see a Company of fellows that have been in at a *hundred Robberyes* and *Murthers*, *Themselves*, and got their *Pardons*, and still keep their *Bootyes*; what would you think, (I say) to see These men, of all Others, the fiercest stickers for *Extremityes* upon *Other Felons* that had only *design'd* the *Outrage* which they themselves had *actually accomplisht*? Besides Sir, that it seems to Carry a very *suspicious Countenance* to have Those men pretend the *greatest zeal* for the *Safety* of the *Government*, that are most *Notoriously known* to be *Disaffected* to it. And yet upon the *Main*, we finde none so eager and prone, as some of these people are, to Calumniate the *Justice* of the Nation by *Remonstrances*, and *Clamorous Addresses*, and by *Violent Importunities* to *Precipitate* Councils, as who should say, *We* are the *Arbitrators* of the great Affairs of the *Government*, and take more care of it, then the *Government* does for it *Self*. Pray'e take notice Doctor, that This is intended only of *Licentious*, and *Illegall Proceedings*, with due *Submission* to all *Votums*, *Orders*, and *Resolutions* of *State*: And that I do not speak of any sort of favour toward *Criminals*; and more Especially in the matter of *Sir Edmund Bury Godfrey*; and this late barbarous Inhumanity upon the Person of *Mr. Arnold*; which I look upon to be two Instances, allmost *Unparalleld*: *And I do here protest before the Living God, if I either knew or could make a further Discovery, or if I ever can get the means of doing it, I would, and I will, (though the neerest Friends I have in the world) deliver them up into the hands of the Law.*

Now as there appears some affinity betwixt the *Case*, and *Danger* of *both* the *Extreams*, (as to the *Government*,) be pleas'd to enform me Sir, if there may not be allow'd some *Proportion* also of *Compassion* from the *Government*, in the matter of *Mitigation*, and *Redress*,

dresse, toward *both theſe Partyes*. To which opinion I finde my ſelf induced by theſe following Conſiderations, but with great readyneſſe to be overrul'd by better Judgements.

In the Firſt place, Doctor, we are all of us *Chriſtians*, and cannot take a ſurer Meaſure for the Government of our *Lives*, and *actions*, then the *precepts*, and *practices* of *Our bleſſed Saviour*. He commands us in the Goſpell, *to* Bleſſe *thoſe that* Curſe *us*, *to do* good *to them that* Hate us. And *Theſe Precepts* to his Diſciples, he made good upon the *Croſſe*; in praying for his very *Crucifyers*. Our Saviour reprov'd his Diſciples for urging him *to call for fire down from Heaven*: There was no calling *Rogue*, and *Raſcall*, but the great work of our *Redemption* was wrought out with *Meekneſs*, and *Patience*.

And there is a regard to be had likewiſe to the matter of *Humanity*, as we are all of us *Men*, and liable to the ſame *Infirmityes*, and *Errours*. It is the *Condition* of being *forgiven Our ſelves*, the forgiving of our *Neighbours*; and it concerns thoſe men, of all others, that do the moſt *need* and *preſſe* for *Relaxation*, and *Mercy*, *Themſelves*, not to oppoſe it, in ſome degree to *Others*. And it is another Conſideration, as we are *Fellow-ſubjects* and Members of the *ſame Community*; for *all Diſſenters* from the *Rule* are equally liable to a *Cheque* from the *Government*, and ly under the *Same Ty*, of *Conformity*, and *Obedience*. *It* does not belong to me Sir, to ſpeculate upon *Political Expediences*, one way or another; I could otherwiſe tell you how much we are *Underpeopl'd* already, and the *greater* the *Depopulation* the *Deader*, upon Neceſſity, muſt be our *Trade*; the Circulation of *Money* muſt be *Leſſe*; our *Lands fall*, our *Commoditys* ly upon our *Hands*, and our *Taxes* ſtill run *higher*: and Conſequently, the leſſe able ſhall we be dayly, to defend our ſelves, in caſe of a *Forrign Invaſion*: For 'tis a Foolery to talk of any more *Holy Wars*, the Hot Fit of that *Unwarrantable* and *Romantique Zeal* is long ſince over, and out of the world; and the Bone of *Contention* among Princes, is *Empire*, not *Religion*. If I have ſayd any thing here contrary to *Law*, *Conſcience*, or *Humanity*, I ſhall ſubmit my ſelf to a Fayr Tryall for't: But if I keep my ſelf within the Terms of *Chriſtianity*, *Humanity*, and *Civill reſpect* to my *Superiours*, I do but diſcharge the part of an *Honeſt man*, and a *good Subject*.

Here's more work Sir, for *B. W.* to ground an action of *Popery* upon; and you have a ſure Card at a Dead Lift, when he ſtands at Your Elbow, to help you out with an *Enformation*. But ſee Doctor, how far, (and no farther) I approve my ſelf in This Paper to be

an

an *Advocate* for the *Papists*; and that is to say, just so far as I am an *Advocate* for *Fanatiques*; I wish, with my Heart, that the Government were Clear of *all Plotters* on *Both sides*; and that the *Peaceable, Honest Mixture* in *Both Parteyes* might have as much *Ease*, as may stand with the *Security* of the State. Now having thus equally divided my Kindnesse; it shall be *Cross*, or *Pile* (if you please, Doctor,) whether *I* am a *Papist*, or a *Fanatique*, *I* must confess, *I* abhor the Thought, of *Christians* worrying one another, worse than *Wolves*; and This, as well on the *One* side, as on the *Other*. But where People of *Either Perswasion*, will be *Vexatiously*, and *Pragmatically Troublesome* to the *Publique Peace*, it is but Reason they should suffer for't. But then there are several ways of *Approach*, or *Advance* toward the *same End*; *Seditious Positions* are every jot as *Ill*, as *Seditious Actions*, but much *meaner*: For the *One* is the *Authorizing* of a *Villany*, as the *Other* is the *Executing* of it. There is something of *Bravery* in him that *Attempts* it; but the *Setter on*, is a *Scandall*, even to *his own Party*.

So that *I* have now Competently explain'd my self concerning the *Plot*, *Popery*, and *Papists*. For the First, *I* have a perfect *Abhorrence*; and no sort of *Kindnesse* for the *Other Two*, as *Such*. And yet as *Papists* are *Christians*, (and *I* my self one) *I* cannot but have a *Conscientious respect*, in Common for *all the members of That Profession*. Beside that as they are *men* too, there are Indispensable Offices of *Humanity* due from *One man* to *Another*; and then there are Certain Considerations of *Alliances*, *Acquaintances*, and *Society*, which we cannot wholly divest our selves of, without a violence to the very *Instincts* of *Reasonable Nature*, and degenerating into *Beasts*.

Now as to the poynt of *Popery*, so far as it is made use of as a *Politicall Engine* to loosen *Societyes*, and to Authorize *Disobedience*; *I* look upon it as a Plot upon the *Peace* of *Mankind*, in That way of applying it: As the *Disciplinarian Presbytery*, (on the *Other* hand) which is the very *Counter-part* of it. But taking it *nakedly*, and *Abstractedly* as a *Particular Scheme* of *Faith*, and *Religion*; without any relation to *Temporall* matters; my being of *Another Opinion* will not hinder me yet from having the *Same Charity* for *Another man* in that which appears *Erroneous* to *me*, which, in a thousand Cases, *I* my self may stand in need of from *Others*. And This Softnesse has something in it of *Complexion*, as well as *Judgement*. *I* cannot endure to see Children tormenting of poor *Birds* and spitting of *Flyes*. And it has cost me many a Sixpence, the redeeming of *Puppyes*, and *Kittins* from the *Cruelty* of *Boys* in the Streets, that were Tearing them to pieces.

And I

And This, Doctor, may be done, I hope, without being of *Pusses*, or *Ringwoods Religion*. But here's more pains taken then needs, to gratify *John a Nokes*, and *John a Stiles*; for my Adversaryes have yet This Modesty in them, that they are asham'd both of their *Names*, and *Faces*. These *Libellers* follow the Example of their *Fellow Mutherers*; they ly in wait for the *Innocent*; and it is the work of the *One* to *Godfrey Honest men* out of their *Reputation*, as the Other did that worthy Gentleman Sir *Edmundbury Godfrey* out of his *Life*. But It shall suffice that my *Conscience* as well as *my Acquaintances*, will acquit me in the matter of *Conformity* to the *Rites*, as well as the *Doctrine* of the Church of *England*; which I have ever asserted, both with my *Pen*, and *Practice*; and fully answer'd all the *Tests* of my *Profession*, which the *Law* requires.

It will be cast in my Dish, I know, that This pretended *Moderation* toward *Dissenters* is only introduced in favour of a *Common Indulgence*, wherein the *Papists* may come in for a *share*; and wholly *Inconsistent* with the *Rigour* I have promoted in all my Writings, toward the *Non-Conformists*. But I must desire you, Doctor, to observe, that *I* never opposed the *Liberty* of *Thought* in *Disagreeing Perswasions*; for 'tis impossible to bring all men to the same apprehensions of the same thing. But my business has been always, in This Case, to lay open the danger of permitting a *Liberty* of *Practice*, which must of Necessity dissolve the *Order*, and the *Authority* of the *Government*: For it is (effectually) a *Translation* of the *Power* from the *Magistracy* to the *People*; and a *Contradiction* to the *Obligation* and *Intent* of *Laws*; when the *Rule* prescribes to us the *doing* of *This*, or *That*, and the *License*, on the *Other* side, says we may do what we please.

Now *I* have wip'd off all these *Aspersions*, of favouring either *Plot*, *Popery*, or *Papists*; or of so much as *Implying* any *Iniquity* in the proceedings of the *Government*? (nay, *I* have, on the Contrary, asserted the *Justice* of it, in This matter;) *It* only rests, that *I* purge my self in the point of a becoming Resignation, and Respect to the *Kings Witnesses*; which is the hardest thing in the world to do, because there appears no *Foundation* for the *Charge*; and how shall a man prove, or make *any thing* out of *Nothing*? at least, if Other people can, *I* must confess that *I* have not yet the Faculty of doing it. *But* since there is no substantial *Ground* for *This Charge*, Pray'e Doctor do but cast your Eye upon the *Pretence*. I give you the Character of a *Loyal*, *Orthodox man*, a *Lover* of your *Country*,

trey, and a *Master* of your *Pen*; I tell the Government, out of your own Mouth, where they shall finde the *Priests* and *Jesuites*, so that 'tis but pursuing the way that you have chalkt out, for the *Reviving* of them. I magnifie your *Discoveries*. I set a just value upon your *Performances*. I prophesy that you will be *famous* to *Posterity*; and that the *great things* you have *already* done will be follow'd with *greater*. How comes it now that those Expressions which would be *Panegyricks* from *another* man, should be *Libels* from me? Or how can any man call it a *Scandall*, to speak well of him that endeavours to support the *Government*, without implying, it to be matter of Reputation to designe the *Overturning* of it? And how again comes *E. W.* to lug into his *Title-Page*, by head and shoulders, a *Vindication* also of the *Rest of the King's Evidences*, without any Hint, or Mention, in the Book he pretends to answer, of any other but your self? The Mystery is this. There are a sort of people that will call a man a *Defamer of the King's Evidence*, not as a *Charge*, but 'tis a kinde of giving the *word* to the *Rabble*. As we cry *he swears*, to a *Dog* when we would have him take a man by the *Collar*.

Now as the *Offence* ought to be *punish'd*, on the *One* hand, so the *Scandal* methinks should not go *Free*, on the *Other*: and it were well if *both Parts* were *agreed*, First, upon the *Force*, and *Intendment* of That which is called the *King's Evidence*; and *Secondly*, what it is, to *defame* it. Every body knows, what it is to *swear* for the *King*; and that the Witnesse must be *Fama Integra*, and *Probus*. But now how far That Qualification extends, will be the Question. He that gives *Evidence* for the *King* is no further the *King's Witnesse*, then for so much as concerns the *subject matter* of his *Testimony*, though there are some, I know, that will have the WHOLE MAN to be *swallow'd down*, in a manner, and *Transubstantiated* into the *Evidence*; as, if every *Word*, or *Act*, (for the purpose) of *L'Estrange* were to be reputed as the *Word*, and *Act* of the *Kings Witnesse*; (supposing *Him* so to *be*;) And that nothing could be spoken of him in *One Capacity*, without affecting him in the *Other*. Now under favour, Sir, This would be so dangerous a *Cheat*, that upon the Admittance of it, there would be no longer any Security either for *King*, or *People*. For if my speaking any thing that is *False* of one of my *Fellow Subjects*, should invalidate the *True Evidence* I have given for His *Majesty*; what becomes of our *Soveraign*? And again, if my being an *Evidence* for the *King*, should entitle me to a *priviledge* of *abusing* and *Slandering*

other

other men at pleasure; what becomes then of the *Liberty* of the *People*? So that though This Qualification gives me more *Credit*, and *Esteem* in the world, according to the weight of the Cause in Question; it gives me no more *Power* yet, or *Advantage*, over my *Fellow-Subjects*, in Other cases, then *I* had before. Yours (*I* must Confess, Doctor,) is very Particular, in regard of the *I*mportant Consequences that depend upon it: And yet This does not hinder, but that the same Rule holds good throughout.

As for example Sir; supposing me now to be one of the *Kings Witnesses*, would This Character Authorize *me* to place the *Supreme Power* in the *People*; to say that the *King* is only as *One* of the *Peers*, and that the *House of Commons* made him what he is; To give out, how *I*'le Order the matter of the *Succession*; and what course *I*'le take with the *Privy Council*, when the *Parliament* meets? to represent *his Majesty* to be *Popishly Affected*; (though a *Premunire* by the *Statute*;) to Garble the *Bench* as *I* please; and to say who shall *Out*, or who *Continue*; to call *Princes*, *Traytors*, and *Canary-Birds*; To pronounce upon *This* or *That* man; and say *which Officer* shall *stand*, and *which*, *Fall*; whose *Offices* I'le *shake*, and what *Lawn-sleeves* I'le *Ruffle*; to Inveigh against the *Bishops*, as *Popish*; with their *Anti-Christian Holy-days*? to say *I'le be the Death of this man*; or *I'le have the Blood of t'other*, as the Toy takes me in the Crown: And all This, as if my being the *Kings Evidence* had made me *Controller* of the *Government*; and Subjected the *Lives*, *Libertyes*, and *Reputations* of his Majestyes good *Subjects* to *my Arbitration*? These are Excesses that a man cannot well suppose: But however, This may suffice to shew that *all things* are not *allowable*, even to the *Kings Evidences*.

But still as the *Witnesses* are Limited, the *One* way; by the Rules of *Good Manners*, and *Law*; So it is not fit for men to make *Sport* with them, on the *Other*; and (as B.W. says) to turn the whole History into *Ridicule*. But then Doctor, you must distinguish betwixt a mans *Vindicating* of *Himself* and *Defaming You*: for otherwise men must sit down and confesse themselves to be *Rascalls* as often as you are pleas'd to call them so, for fear of Blasting Your *Evidence*. Now though you are pleas'd to call me *ten Thousand Rogues*, and *Villains*; (and in very good *Company* too;) I am apt to think yet, that I'm never the Lesse Honest for your calling me any thing to the Contrary; and in passing, This Reflexion upon your *Intemperance* and *Choler*; What wrong is This to your *Evidence*? Or if it be, you may thank your self for't. Must I stand upon Record for a *Villain*,

Lain, in a Compliment to your *Teſtimony*? You tell People that I was a *Common Fidler* to *Oliver*, which allmoſt half the Nation knows to be *Falſe*; And from this Inſtance, you would infer my Truckling to that *Uſurper*. You do not imagine that I will yield my ſelf to be a *Raſcall* now, for fear of diſobliging any man by a *Contradiction*. I do here affirm to you, Doctor, that I never took *Oath*, *Covenant*, or any *Engagement* whatſoever, from that *Party*; or in any ſort whatſoever *comply'd* with them. Do but you prove the Contrary, and I'le allow my ſelf to be all the *Raſcalls* you call me. Nay, it is publiquely known, that when I lay in *Newgate*, condemn'd to be *Hang'd* for ſerving his Majeſty, I had the *Interceſſions* offer'd me of very *Powerfull Men* in the *Party*, if I would take the *Covenant*, to endeavour to bring me off, and I refuſed it. And, *in fine*, ſince I am forc'd upon't, I ſhall here annex *Three Papers* out of *Twenty* at leaſt, upon the ſame Occaſion, which I publiſh'd upon that bloudy *Criſis* in 1659. here in the Town, (and honeſt *Harry Brome* got them *Printed* too, to his very great Hazzard) when I do aſſure you Doctor, I did not write for Bread.

You may perhaps take me to be a little Bolder in This Freedom, then becomes me; but truly I did not think it ſafe to diſcourſe this matter to you by word of mouth, for fear of enflaming you further; And to deal Freely with you, Sir, I had not gone thus far neither, if you had not moſt injuriouſly broken in upon my *Family*, in a more Tender point: A Nicety, that I muſt entreat you not to proceed any further upon, without advice of Counſell.

This *Perſonal Unkindneſſe* of yours ſhall not at all leſſen the *Eſteem* I have for you as you are the *Kings Evidence*: I ſhall go on advancing the Reputation of your Services, celebrating the good Offices you have rendred the *Church* as well as the *State*, in your plain-dealing with *Fanatiques* and *Papiſts* alike. But yet I am afraid, Doctor, that you are a little too eaſie of *Belief*: 'Tis a *great wrong* to *me*, and a *greater* yet to your *ſelf*, This way of taking things upon *Truſt*; For *Truth* ſhould be as *Sacred* in a *Word*, as in an *Oath*. I have at This Inſtant before my Eyes all the Inconveniences that can poſſibly ariſe from This way of Expoſing my *Vindication*. *Firſt*, I know that you are apt enough to take Fire of your ſelf, Sir, and that you do not want Malevolent Spirits neither, to puſh you forward. I do know very well alſo your *Power* and *Intereſt*, with all the Ill Conſequences that can attend it. I know likewiſe the *Rancour* of a Company of little *Proſtigate Wrete-*

ches, that will be forward enough to cover their *Malice* under your *Name*, and *Protection*; and in my Conscience (to give the men their due) will not stick out at any thing, to do my business: Fellows that will make no more of *Kissing a Book*, then of *Kissing a Back-side*. But Sir, I shall oppose my *single Honesty* to all these *Difficulties*, and value their *Swearing*, as little as I do their *Lying*, tho' I am well assured, that they are conferring Notes upon That point already. And remember what I tell you, Sir; if ever they come to *Agree* upon't, *That Perjury* will be found allmost the fairest part of their *Practice*.

There is another sort of *Malignants*, that please themselves mightily in the Contemplation of having *L'Estrange Run down*, (as they call it) at the next meeting of *Parliament*. *I* shall take my time likewise to vindicate *That Honourable Assembly* from the Scandal of That Character which these People would give them in the world: As if we were now coming to be Govern'd by *Ordinances* again; and that *Honest men*, for discharging their *Duties* to their *Prince*, and *Country*, were now a *Second time* to be *Sacrific'd* to a *Faction*. No, no Sir; *I* have no Apprehension of any hard measure from that *Illustrious Assembly*, to the degree of Oppressing me *Contrary to Law*; and *I* have as little Apprehension from the Dint of any *Known Law* that *I* have *Transgrest*.

Give me your favour, Doctor, but for One word more. My believing of the *Plot*, under certain *Restrictions*, and *Qualifications*, is by *B.W.* exhibited against me, as a great Enforcement of my *Charge*. Now upon my Faith, Sir, *I* am perswaded, that *I* believe every *Tittle* of the *Real Plot*; but you must give me leave yet to *Suspend* my *Faith* in many Cases, where there is a *Plot pretended*, and *Aggravated*, and the *supposed Principals* not one jot *concern'd* in't. What do you think, Sir, of the quality of those *Inflaming Papers* that are publisht in the *Witnesses Names*, and yet are only the *Contrivances* of a *Knot of Booksellers*, for their own Advantage? *Papers* of manifest *Scandal* against the *Royall Family*; some of the *Loyall Protestant Nobility*; and in Generall, against his Majesties most *Faithfull Subjects*? *Papers* composed for the *Tumultuating* of the *Rabble*, and if the *Citizens* had not been too *Honest*, and too *Sober*, to be *transported* with *those Libells*, they had been sufficient to have engaged them in *Blood*: *Papers*, that allmost from One end to the Other of them are in effect the very *Coppies* of *two Libells* which *I* had formerly seiz'd my self. And shall This now be called a *dis-believing* of the *Plot*, which is only the not giving *Credit* to the most *Shameless*, and *Insolent Impostures* that ever were put upon any Government? No, pardon me

Doctor,

Doctor, *Thoſe Mercenaries* are the *Defamers* of the *Kings Evidence*, that publiſh *Lies*, and *Scandalls* in *Their Names*. And pray'e take notice withall, that theſe pretended Aſſerters of *Religion* and *Government*, are men of *Notorious*, and *Peſtilent Principles* againſt both *Church*, and *State*.

I do not know, Sir, what *Conſtruction* you may make of the good Office I have done you, as the *Kings Evidence*, in *This way* of aſſerting you to be a *Loyall Subject*, and a *Good Church-man*; or in my Freedom of telling you, that in your *Perſonal Capacity*, you have not us'd me *kindely*. *If* you take the *Latter* amiſs, I'le leave it to *Time*, to reconcile me to your *better Thoughts*; But for the *Other* part, Doctor, if you will needs *miſunderſtand* me, I ſhall however content my ſelf in *This*, as well as in *Other Caſes*, that *I* have render'd a *Duty*, and a *Service* to the *Publique*, without any Profit, to

Sir,

Your *Diſobliged*, but
Unchangeable Servant,

Roger L'Eſtrange.

P.S. I ſhall here preſent you, Sir, with the Papers *I* promiſed you in my Vindication from the miſtake impoſed upon you, as if *I* had gone over from the *King* to *Cromwell*. In 1659. *Lambert* was upon his March toward Sir *George Booth*, and Sir *Henry Vane* had liſted the *Separatiſts* in and about *London*, to be in Readineſſe. At which time *I* Publiſht This following Paper, under the Title of,

The Declaration *of the* City, *to the Men at* Weſtminſter.

Gentlemen,

WE have waited for the good you have promiſed us, with a ridiculous Patience: but we find you *Men* of the *Originall*, and to be *read backward*. *We* are for the Religion of the *Heart*, not that of the *Noſe*; and for the *Law of* the *Land*, *not that of the Sword*; we are likewiſe for the *Charter* of the *City*, and for the *Liberties* of *Free-born Engliſhmen*; with which we are reſolv'd to Stand and Fall. It is high time for us to look to our ſelves, when we are coming under a Guard of your Chuſing, and when we have only this Choice left us, whether we will *Adventure* to *deſtroy You to* Day, or *be ſure to be deſtroyed our Selves to Morrow*. That's the ſhort of the Caſe; for, a *Maſſacre* is not only the *Deſign*, but the *Profeſſion* of the Par-

ty you have Arm'd againſt us; 'tis their very Exchange-talk at noon day; But the work will be either too hot, or too heavy: for my Maſters, we are determined to ſuffer theſe affronts no longer, we are now come to underſtand one another, *The Ruine of the Nation is Your Intereſt, the Peace and Preſervation of it, Ours*, and the miſchief of it is, your deſtruction is as *Eaſie*, as 'tis *Neceſſary*: for every Creature which either Loves *God*, or his *Countrey*, *Hates* You. You have not ſo few as 200000 Enemies in This Town, to diſpute the Quarrell with ſome half a dozen of you; not to multiply words, your *Practices* are ſuch as a *Generous* Nature cannot *Brook*, and your *Power* ſo *deſpicable*, that a *Coward* needs not *Fear* it. You have made the City but a Cage of Broken Merchants; Tradeſmen are ready to Periſh for want of Buſineſſe; and their Families for want of Bread; nor have the Poor any other Employment than to Curſe you. Thoſe few amongſt you that have any thing, are but Cover'd with the *Spoiles* of the Nation, and out of the *Scum* of the People you have compoſed your inconſiderable Reſt. Well Gentlemen, play your own Cards your ſelves, Wee'll play Ours: you'll have no Single Perſon in the *State*, wee'll have none neither in the *City*; at leaſt, we'll have no *White-Hall-Major*; we will neither extend our Priviledges an Inch, nor abate an Hair of them. And in the matter of Blood-ſhed, ſo let Heaven proſper Us, as we ſhall proceed tenderly: But if there be no other way left us than violence whereby to preſerve our ſelves in our Juſt Rights, what Power ſoever ſhall preſume to *Invade* the Priviledge of a Citizen, ſhall finde 20000 Brave Fellows in the Head on't.

This we do Unanimouſly Remonſtrate to You, and to the World, to be our Firm, and Finall Reſolution.

After This, the Citizens preſented a *Petition* to the *Common-Council*, preſſing for a *Free Parliament:* But they were put off for the preſent, and upon *Munday*, *December* 5. 1659. *Horſe and Foot* were diſpatch'd into the *City*, by violence, to hinder the Re-inforcement of the *Petition*. But there was a great number of brave young Fellows that oppoſed them: And if the *Factious Magiſtracy* (at That time) had not by a *Wile*, perſwaded them Home again, the Work had certainly been done That Bout. Upon This, after five or ſix days expectation what this affront would produce, I Printed this following Paper, to quicken them; Entitled,

The

The Engagement and Remonſtrance of the City of London, *Dec.* 12. 1659.

ALthough, as *Citizens* we are *reduced* to a *Neceſſity* of Violence; and as *Chriſtians*, obliged to the *Exereiſe* of it; Unleſſe we will rather proſtitute our *Lives* and *Libertyes*, *Fortunes* and *Reputations*; Nay our very *Souls* and *Altars*, to the Luſts of a *Barbarous* and *ſacrilegious* Enemy: We have yet ſo great a tenderneſſe for Chriſtian bloud, as to leave unattempted no means of probability to ſave it. This is it which hath prevayl'd with us to Declare, Firſt to the World, what we *Propoſe*, and *Reſolve*, ere we proceed to further Extremities: and to *ſatisfie* the *Publique*, as well in the *Reaſons* of our Undertakings, as to *Juſtifie* our *ſelves*, in the *Menage* and *Event* of of them.

We find, in the Middeſt of us, *the Houſe of Prayer converted into a Den of Theeves*: Our *Counſels* Affronted by Armed *Troups*, our *Fellow-Citizens knock'd on the head, like Dogs*, at their own doors, for not ſo much as *Barking*: Nay, 'tis become Death, now to deſire to Live; and Adjudg'd Treaſon, but to Claim the benefit of the Law againſt it. Witneſſe thoſe *Infamous Murthers* committed but Monday laſt, upon our *unarm'd friends*: and the glorious *Inſolencies* of that *Rabble*, towards ſuch of the reſt, as they ſeized, and carried away. But this is nothing: to make us a Compleat *Sacrifice*, we are to be *Burnt* too: a thing not only *threatned*, in the Paſſion of the Tumult, but ſoberly *intended*; for they have layd in their Materials for the work already: (a *prodigious Quantity of Fire-Balls in Pauls*, and *Greſham College*) Briefly, We are deſign'd for *Fire*, and *Sword*, and *Pillage*: and it concerns us now, to look a little better to our *gracious Guards*. (Not to inſiſt upon the loſſe of Trade; how many thouſand Families have nothing now to do, but *Beg*, and *Curſe* theſe wretches?) The *Honour* and *Safety* of the *City* lyes at ſtake: and God ſo bleſſe us, as we'll fall together. We will not live to ſee our Wives, and Daughters raviſh'd: our Houſes Rifled, and our Children Beggers, that ſhall only live to Reproach their cowardly Fathers: and all this doue too by a People, which we can as *eaſily deſtroy*, as *mention*: by a Party, ſo *Barbarous*, and ſo *Inconſiderable together*, that, certainly, no creature can be *mean* enough, either to *ſuffer* the *one*, or *fear* the *other*. In this Exigency of Affairs, we have found it both our *Duty* and our *Intereſts* to

Aſſociate;

Associate; and we desire a Blessing from Heaven upon us, no otherwise, than as we do *vigorously*, and *faithfully* pursue what we here Remonstrate.

First; *We do engage our selves, in the presence of Almighty God, with our lives and fortunes, to defend the Rights and Liberties of the City of* LONDON; *and if any person that subscribes to this Engagement, shall be molested for so doing*; *We will unanimously, and without delay, appear as one Man to his Rescue.*

Next; we demand, that all such *Troops* and *Companies*, as do not properly belong to the *Guard* of the City, nor receive *Orders* from the *lawfull Magistrates thereof*:—that such Forces *withdraw* themselves from the Liberties, within 12. hours after the Publication of This: upon pain of being deemed *Conspirators*, and *of being Proceeded against accordingly*, (for to this extent, both of Judgment, and Execution, is every Individual qualified in his own defence.)

We are next, to demand the Enlargement of our Fellow Citizens, which were taken away by Force, and in a tumultuous manner, contrary to the known Laws of the Place, and Nation.

This being performed, we shall acquiesce, in the Enjoyment of those Liberties, which we will not lose but with our Lives. In Fine, to remove all Impediments of the peace we desire: We do undertake, both as Men of Credit, and Justice; that such of the Souldiers as will betake themselves to honester Employments, shall receive their Arrears from the City, and such a further care of their future well-being, as is sutable to the Necessitys of the One part, and the Charity of the Other.

THis Paper was so well received, that it encouraged me to follow it with Another, Entitled,

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The Final Protest, and Sense of the City.

HAving diligently perused two *Printed Papers*, bearing *date*, the 14th. *of this instant* December: The One, in form of *a Proclamation concerning the summoning of a Parliament*: The Other as an *Order of the Common Counsell, commanding the City to acquiesce in expectation of That Parliament*: We find therein contained, matters, so contrary to the *Honour* of the *Nation*, and to the *Freedom* of the *City*, that we stand obliged both as *English-men*, and as *Citizens*, to Protest against the *Impositions* of the *former*, as *Illegal*, and the *Concessions* of the

the *Latter*, as a direct *Combination* against us. These *Two Papers* are *Seconded* by a *Third*: (for the *Two* are *One*, both in *effect*, and *design*,) and that is, a *Proclamation of Banishment*, directing to the late Kings party, under the notion of the Common Enemy: so that there's no love lost betwixt the *Committee of Safety*, and the *Common Councill*, when the *General* provides for the *Peace* of the *City*, and the *Mayor* for the *Safety* of the *Army*; not to argue *Acts* of *Oblivion*, and the violation of *Publique Faith* in the case: that they *Conditioned* for their *Lives* and *Liberties*, and *Compounded* for their *Fortunes*. This is not our *Concern*, what *they do* suffer; but what *we may, if we trust those, that Keep no Faith with them*: And that we'le take a care of: When *They* are Gone, then *We are* the *Common Enemy*; *So are the Laws of God, and of the Nation, and such is every Man that loves them.* What this *Malignant Party* is, these People talk of, we neither *Know*, nor *Meddle*; the *Gentry* 'tis we Live by, and by the Laws of *Gratitude*, and *Hospitality*, we are bound to *Protect* them, and resolved to do it, within our Walls, against any other Power, than that of the Known Law. The short of the Design is This; a *Danger* is pretended to the *City*, from the late *Kings Party*, and to prevent the mischief, the Kind *Committee Banishes the Gentlemen*; with Order to the *Mayor to make strict searches for Delinquents*. Now in pursuance of this precious Order, our *Houses* must be *forced*, and we *Disarmed*, and then, our *throats cut*, *to preserve the City*. Let those that would be *Chronicled* for *Slaves*, and *Fools*; *submit to suffer this*; *and after that Infamous Hour*, *may a Yellow Coat*, *and a Wooden Dagger*, *be the Badge and Distinction of a Citizen*. To conclude, *We* our selves *are That City*, so much the Care and Cry of the Proclamation; and *This* is our *Unanimous sense*, and *Resolve*. The *Army* proposes to *Pillage*, and *Murther us*, the *Mayor*, and his worthy *Advisers*, *Ireton*, &c.—are to hold our *Hands*, while They give the *Blow*; So, that we are now to provide both against *Force* and *Treason*; having *One* Enemy within our *Walls*, and *Another* in our *Counsels*. But withall, we have our *Swords* in our *Hands*, and our *Brains* in our *Heads*; and only to *Strike* the *One*, and to *Disbelieve* the *Other*, is to *Subdue*, and *Disappoint* them *Both*.

We do therefore declare to the World, that we will by *Violence* oppose all *Violence* whatsoever, which is not warranted by the Letter of the *Established Law*: and that in pursuance of this Duty, both toward the *Nation*, and *City*, an *Insolent Souldier*, and an *Apostate Magistrate* shall be to us as the same thing.—Not to *Word* it much further, as we will not be *Bigged*, by *Affronts*, so neither will we be *Fooled*, by *Flatteries*.

After

After the Loſs of Trade and Liberty, a vaſt expence of Blood, and Treaſure; After *many Injuries received, more threatned, and none redreſſed*; We made a ſober, and Regular *Application*, to the *Authority* of the *City*, for *Redreſſe*. This they *Promiſed*, and we *Expected*, till at laſt, in ſtead of a *Reparation for paſt Wrongs*, or a *Security* againſt *worſe to come*; We are paid with an *Expectation* of a *Parliament* in *January*. This is a Logique we underſtand not. It is in *Engliſh*, *Lye ſtill, till we cut your Throats*. It would be well to commit the diſpoſition of our Fortunes, to thoſe people, that are at this Inſtant deſigning an Execution upon our Perſons; and to require thoſe *Worthies*, that have already *Robb'd* us of *all* we have *Loſt*, with the *Offer* of that little *Reſt* they have *Left*. But this will not do our Buſineſs; we will not have our *Murtherers*, for our *Judges*: nor will we *wait*, That *Parliament* they *babble* of ſo much, will ſcarce *Vote* up the *City* again out of Aſhes, nor all the Saints in that holy Aſſembly, bring the *poor Cobler* into the world again, that was *Kill'd* by order of his *Brother Hewſon*. No, the *Cheat* is too ſtale, and we are Determined to Redeem our ſelves; but with this Caution, We do ſolemnly profeſs, that we will exerciſe all the Tenderneſſe which poſſibly the Caſe will bear: The *Common Souldier* is engaged rather out of a *Heedleſs*, than *Malicious Intereſt*: We do therefore Proteſt, that ſuch of thoſe as ſhall not evidence their *Malice*, by their *Obſtinacy*, ſhall receive a Fair Conſideration: But, for ſuch as *Lead* them, we do *Reſolve*, not to allow Quarter to any one of them, that draws his Sword in the Quarrel: And in order to the Quicker, and Gentler Diſpatch of the Buſineſs: We conclude with a Text, *Fight neither with Small nor Great, but with the King of Iſrael*. And ſo God, give a Bleſſing to the Endeavours of all Honeſt Men.

It makes me bluſh to think how like Vanity, and Oſtentation, this Appendix may appear to any man that does not duly Conſider the Neceſſity of Repeating it.

The End.